



Early Journal Content on JSTOR, Free to Anyone in the World

This article is one of nearly 500,000 scholarly works digitized and made freely available to everyone in the world by JSTOR.

Known as the Early Journal Content, this set of works include research articles, news, letters, and other writings published in more than 200 of the oldest leading academic journals. The works date from the mid-seventeenth to the early twentieth centuries.

We encourage people to read and share the Early Journal Content openly and to tell others that this resource exists. People may post this content online or redistribute in any way for non-commercial purposes.

Read more about Early Journal Content at <http://about.jstor.org/participate-jstor/individuals/early-journal-content>.

JSTOR is a digital library of academic journals, books, and primary source objects. JSTOR helps people discover, use, and build upon a wide range of content through a powerful research and teaching platform, and preserves this content for future generations. JSTOR is part of ITHAKA, a not-for-profit organization that also includes Ithaka S+R and Portico. For more information about JSTOR, please contact support@jstor.org.

through him a common faith and ideal in a world of perplexing experiences and struggles.

Under the guidance of these principles, the author leads the pastor and the lay teacher into the study of the New Testament books. In the Introduction there is an admirable analysis of the relation of Jesus to the faith and the literature created by his spirit. As the waters of the ocean are seasoned with salt, so are the records of Christian history and experience permeated by the spirit of Jesus. Jesus is to be viewed, therefore, both as a figure in history and as the creator of values of enduring worth and significance. In conformity with this, the records of primitive Christianity have a double aspect, both sides of which must be vividly realized in order to avoid, on the one hand, an unhistorical radicalism, and, on the other, a hard-and-fast conservatism which begins by giving hostages to tradition and ends by losing all hold on actual facts.

In his treatment of the individual books, Niebergall shows a rare gift of sensing the concrete situation and making it real to the imagination of the reader. The problems of criticism are not unduly emphasized, but they are squarely faced when occasion requires; and these very problems sometimes suggest materials of real homiletical and pedagogical value. The exegetical interpretations are exceptionally free from threadbare platitudes and moralizings, while they are often rich in their suggestions of present-day applications. The book is the ripe product of a man who has served both as a successful pastor and a distinguished university teacher.

O. C. HELMING

CHICAGO, ILL.

WESTERN SOCIAL IDEALISM INTERPRETED TO THE ORIENT

The Orient has had an oversupply of dogmatic missionaries from Christian lands. Christianity, as infallible dogma, has been presented to Hindus, Japanese, and Chinese by zealous apostles who have had more regard for theological propriety than for anthropology and social psychology. And of late years, the whole Christian propaganda in heathendom has increasingly felt the pressure for leaders who are more sympathetic with the native standpoints.

Accordingly, a new sort of missionary message to the non-Christian world is represented by Dr. Henderson's lectures in the Far East

which are now issued in book form.¹ In contrast with most teachers who have felt called to labor in the oriental field, Dr. Henderson stands for the non-dogmatic type of religion which is now linking itself up with the new social idealism of the West. He moves out from a center of gravity to which, even yet, the modern religious world is not fully adjusted.

The book consists of six lectures outlining western practice in reference to dependents, defectives, criminals, public health, education, morality, and wage-earners. The main body of the work deals with information which is more or less familiar to all who are likely to read the present notice, and it calls for no special comment here. The dominant conception of "social programmes" in these lectures is that of a method which undertakes to regulate the details of civilization without making organic, or essential, changes in the social *system* of civilization. This, of course, is the position of the new Progressive party, which is indorsed by implication in the closing pages of the book, where the author speaks as follows: "We can easily see what is before us. It is not a bloody revolution in which the 'Have-nots' will take violent possession of the property of the rich; it will be simply and quietly the increasing control and direction of corporations, in the interest of all, by the legal representatives of all" (p. 174).

This is probably the wisest way of introducing to oriental minds the social awakening of the West. Dr. Henderson was aware of the character of the audiences to which his lectures were to be addressed. He knew that his hearers were to be from the "higher" classes, and that an exposition of the more radical sociology of the West would have a tendency to close the minds of his auditors. As a piece of pedagogical strategy, then, these lectures are to be commended.

Considered as a piece of information, hostile and unsympathetic critics will point out that the book omits from the "programme" category all reference to methods which propose, not to "regulate," but to *change* the social system of civilization. Thus, the lecturer tells his oriental audiences nothing about the vast modern movement of socialism, nor the theory of anarchism, nor the rapidly advancing single-tax cause. These things are as truly a part of the social program of the West as are the more conventional movements dealt with by the book. But the treatment of them would undoubtedly be confusing to the oriental, since

¹ *Social Programmes in the West*. Lectures delivered in the Far East by Charles Richmond Henderson, Ph.D. Chicago: University of Chicago Press, 1913. xxviii+184 pages. \$1.25.

the exposition of radical movements plunges us into regions which the eastern mind is not yet prepared to enter.

Occidental advice to the Orient will for some time, no doubt, be taken at a discount in view of the vast martial explosion which has rudely interrupted the peaceful progress of all western lands and sent its powerful shocks around the world. Non-Christian peoples will now be quick to say that after nineteen centuries Christianity is unable to control its leading exponents. But in the end, after the smoke of battle has cleared away, both Orient and Occident will see that it is dogmatic Christianity, and *not* ethical Christianity, that has failed. The former has been tried and found wanting. The latter has not really been tried at all. Hence, the war should make Professor Henderson's lectures even more in point than before. And later on, the seed that he has sown will help to prepare the Orient for further expositions of western social programs.

LOUIS WALLIS

CHICAGO, ILL.

A NEW INTRODUCTION TO THE HISTORY OF RELIGIONS

A new volume by Dussaud¹ is the first of a proposed series, entitled a "historic library of religions," under the editorship of the author and Paul Alphandéry. This series is undertaken with the hope of "enlarging the basis of the peculiarly historic method in order to attain, through the comparison of similar phenomena, a deeper and more complete understanding" of the problems of the subject. This volume has for its purpose the introduction of the reader to these problems, and is intended, not as a solution of them, but to induce independent thought and judgment, and the careful observation of the *concrete*.

The conclusion to which this "introduction" leads, takes the form of an addition to the already multitudinous number of definitions of religion, thus: "a religion consists in the organized mass of beliefs and practices which are intended to enlarge and perpetuate the 'life-principle' of the individual, of the group and of the [forces of] nature" (p. 290). The whole of the treatise is devoted to the elaboration of this thesis, and one might almost call it a Bergsonian interpretation of the rites and ceremonies of religion as distinguished from its dogmas.

The study begins with an examination of Animism, and the several explanations of the origin of religion which relates it to this source, among

¹ *Introduction à l'histoire des religions*. By R. Dussaud. Paris: Leroux, 1914. vi+292 pages. Fr. 3.50.